# Legislation and Regulation

## For the Mujahideen of Tehreek-e-Taliban Pakistan

Date of Publish: Rajab al-Murajab 1447 AH, January 2026 CE

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

"O you who have believed, fulfill [all] contracts."

Surah Al-Ma'idah (5:1)

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# Preface

All praise is due to Allah, and peace and blessings be upon His Messenger, his family, his companions, and all those who follow him. I seek refuge in Allah from the accursed Satan. In the name of Allah, the Most Gracious, the Most Merciful:

"O you who have believed, fulfill your obligations." (Al-Ma'idah: 1) And Allah, the Exalted, said:

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (An-Nisa: 58-59)

Allah, the Almighty, created jinn and mankind for the purpose of worshiping Him and settled them on this earth, making all things in the universe subservient to them so that they could benefit from them and live their lives easily. The primary purpose of creating jinn and mankind is clearly stated by Allah:

"And I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat: 56)

Allah has granted mankind a complete code of life, with principles and laws that encompass both their religious and worldly aspects.

Since the objective of the Tehreek-e-Taliban Pakistan is to implement the life code granted by Allah in the individual and collective life of Muslims and to defend Islamic Sharia in light of the attacks from enemies on the religious and worldly aspects of Muslims, it is essential for the organizational structure of Tehreek-e-Taliban Pakistan to be Islamic. Every member of the movement, by virtue of being a Muslim and a member of the movement, is bound by the obligation to ensure that their character, speech, lifestyle, and struggle follow Islamic principles and laws.

The leaders of Tehreek-e-Taliban Pakistan, keeping in mind the basic principles of Islam, have made efforts to keep the direction of the movement aligned with the light of Sharia. They have also identified the movement’s goal, as travelers on a determined path are saved from getting lost. A movement that does not have a clear direction becomes fragmented and loses its way.

It is obligatory for every member of Tehreek-e-Taliban Pakistan to adhere to the established principles because the violation of principles and rules is the primary cause of the destruction of movements and organizations. This is why, in cases of violation, division and confusion arise within the group, which leads to defeat. Allah has said:

"And do not dispute and thereby lose courage and your power will depart." (Al-Anfal: 46)

The Prophet Muhammad (peace be upon him) said:

"The community is a mercy, and division is a punishment." (Tibrani, Hadith: 84)

On the other hand, the principles accepted within the domain of Sharia are akin to the covenants and agreements, which must be adhered to. The violation of these covenants leads to disgrace and failure both in this world and the hereafter. Allah has mentioned one of the major reasons for the humiliation and deprivation of the children of Israel from earthly governance: the breaking of covenants. In a narration from Tibrani, the Prophet (peace be upon him) said:

"Five for five," the companions (may Allah be pleased with them) asked, "What are the five for five?" The Prophet (peace be upon him) replied, "No nation breaks its covenant except that Allah grants their enemy power over them."

Thus, this code of conduct is a form of arbitration, and adhering to arbitration is religiously obligatory, as long as it does not contradict any ruling of Sharia.

Therefore, for every person who claims to be a member of the movement, these principles are binding, and their violation is the cause of disgrace and humiliation in this world and the hereafter.

The Messenger of Allah (peace be upon him) said:

"It is obligatory for a Muslim to listen and obey in what he likes and dislikes, unless he is commanded to disobey. If commanded to disobey, then there is no listening or obedience." (Narrated by al-Bukhari from Ibn Umar)

It is obligatory for a Muslim to listen to and obey the words of the Amir, whether he likes it or not, except when the Amir commands something sinful. If a command is given to commit disobedience or sin, then it is neither obligatory to listen to it nor to obey it.

Jihad in the way of Allah is a magnificent act of worship and a great obligation, through which the Muslim Ummah gains honor and the Word of Allah is exalted. Jihad is the fundamental means of success and greatness for the Muslims, through which the banner of the rise and prosperity of the Muslim Ummah is raised. The nations that have engaged in Jihad have enjoyed the blessings of independence and freedom. In contrast, those nations that abandoned the noble act of Jihad and laid down their weapons have gained nothing but the chains of slavery and captivity.

Now, when the Mujahideen of Islam present their sacred blood for the elevation of their Muslim nation and the Ummah, there is a great need for a clear framework of Jihadi conduct. This framework should include organizational, training, educational, legal, and moral guidelines for the Mujahideen, so that in light of the Islamic rulings, they can clearly define their goals and also

expose the plots of the enemies of Islam and their supporters. It should also provide solutions for some of the ambiguities and doubts that the Mujahideen face in their environment. Furthermore, according to divine guidance, responsibilities should be entrusted to those who possess piety, courage, and the qualities of insight, so that they can fulfill their duties effectively and thwart the conspiracies of the enemies of Islam in a timely manner.

With the help and success granted by Allah, the Jihadi leadership has managed, with the cooperation of eminent scholars and experts, to develop this course of action in light of the teachings of the Shari'ah of Muhammad (peace be upon him). This course of action consists of 17 chapters and 144 clauses.

All military, administrative officials, and ordinary Mujahideen of the Tehreek-e-Taliban Pakistan are obligated to adhere to the provisions of this course of action in their Jihadi matters and conduct their daily Jihadi activities in accordance with these principles.

# Preamble

A) When the term "Amir" and "Assistant" are mentioned in the document, it refers to the Amir and his Assistant of the Tehreek-e-Taliban Pakistan.

B) Whenever the document mentions taking a guarantee from someone, the mentioned guarantee is strictly limited to immovable property and personal guarantees, and does not include cash money or movable assets.

# Chapter 1

## Concerning the acknowledgement of Opponents and Invitation to Them

1. Every Mujahid, with the permission of his leader (Wali Sahib), can invite those who are working in the un-Islamic and corrupt system of Pakistan to abandon their work in this un-Islamic government and sever ties with it.

2. If anyone leaves this un-Islamic government either due to an invitation or for the sake of their faith, and stops working for it, then if the person is a common individual, the local district head (Wali Sahib) will grant him permission. If the individual is a prominent person or has caused significant harm to Muslims, then the district head, with the permission of the leader, will issue the permission. The Mujahideen must be informed of this permission. Afterward, if, God forbid, any Mujahid kills this person or harms him, the Mujahid will be punished according to Islamic law.

3. If someone, after surrendering, does not honor the agreements made with them and openly betrays, then the agreement made with them is void (terminated). If they surrender a second time, and the authorities are not satisfied, they will take a guarantee from that individual.

4. If someone associated with the current un-Islamic and corrupt government is involved in killing Muslims and Muslims hate them, and the person wishes to leave the ranks of this un-Islamic government, the authorities must take a guarantee from them not to return or harm anyone. The individual will lead a normal life, but the district head is obliged to monitor and follow them closely until complete assurance is gained. However, if the person performs a significant act, for example, kills a high-ranking enemy or makes it easier for Mujahideen to capture an enemy alive, then to further motivate them, the Mujahideen will introduce them to the leadership.

5. If a person surrenders from the current un-Islamic and corrupt government and comes before the Mujahideen, they will not be granted a position in the ranks of the Mujahideen until complete assurance is obtained. After assurance, permission must be obtained from the relevant provincial governor (Wali Sahib) to allow them to join.

6. If an armed person from the opposing side separates from their army and arrives at a place where they can no longer defend themselves, and it is evident from their behavior that they intend to surrender to the Mujahideen, then until it is certain that the person intends to surrender and not attack or deceive, the person should be avoided from being killed.

7. If a person from the opposing side demands of a Mujahid that he will work in the opposing camp for the Mujahideen of Islam, but asks that the Mujahideen and their companions do not harm him, then in such a case, the Mujahideen are only allowed to grant him special peace and not general peace. After this, the Mujahideen will need to seek permission from their district leader (Walisahab). The district leader must also seek permission from the higher authority (Wali Sahib). Aside from the person granting peace (or the companion), other Mujahideen will not be held responsible or accountable for harming or killing this person, as the person has been granted special peace.

8. Those who have worked with the Mujahideen and later surrendered to the enemy forces, if they wish to return to the Mujahideen, they must restore their trust with them. If they wish to remain silent, the Mujahideen should not interfere with them. However, if they join the government in actions against the Mujahideen, they will be considered enemies of the Mujahideen just like the army.

9. A person who has surrendered, and during his time in power (i.e., working with the enemy) harmed someone's life or property, is now obliged by Allah (Subhanahu wa Ta'ala) to return the rights to the rightful owner. If they do not do so, they will be sinful. However, the government or any other entity cannot demand compensation or punishment for such crimes. However, if someone’s property was taken during the time of power and the same property is still available, the original owner can reclaim it.

If the property is not available in its original form, they cannot forcefully claim compensation. However, if there was a debt or a transaction of sale and purchase made willingly during the time of power, they can demand the remaining amount. If the department (court) calls upon the individual for any other personal matter, he must present himself. However, if a group of bandits or a tribe attacked another tribe’s village, house, shop, or vehicle, and committed murder or theft, in such cases, there is a guarantee (compensation) according to both legal and moral principles. (Al-Hidaya, Volume 2, Page 34; Fath al-Qadeer, Volume 5, Page 34; Alamgiriya, Volume 2, Page 284)

# Chapter 2

## Regarding Prisoners

10. If an enemy is captured, they shall immediately be handed over to the relevant official. After the handover, it is at the discretion of the relevant official to assign the responsibility of guarding the prisoner to the Mujahideen who captured them or to someone else.

11. If members of the unlawful, corrupt, or slave administration (military, police, or other security personnel) are captured, their release in exchange for prisoners or release on strong guarantees is within the authority of the relevant military commission, but this will be done according to the instructions of the Shura. The authority to kill lies solely with the Amir, the deputy, and the relevant Qazi. However, if the relevant Qazi decides on their execution, the decision must go through the appellate and disciplinary departments before execution. The execution matter will be delegated to the Amir and the deputy of the Amir; no one else has the right to execute them. If no Qazi has been appointed in a province, the decision regarding execution or punishment lies with the Disciplinary Department. If the government decides to release them in exchange for ransom, they will be handed over to the Economic Commission.

12. Contractors who supply oil and other resources and materials to the unlawful administration, complete their tasks, or establish military centers for them, as well as military company personnel, both small and large, and drivers who complete tasks for the enemy, if captured by the Mujahideen, will be presented before the judiciary.

13. If the Mujahideen capture prisoners and during their transportation to safe places there arise risks of not being able to reach secure shelters, if the prisoners are armed and were captured in battle or are government personnel, the Mujahideen may kill them. However, if the prisoners are doubtful and their identities are unclear or they were captured in legal matters, it is not permissible to kill them, even if they remain with the Mujahideen.

14. Military or police personnel who voluntarily surrender to the Mujahideen are not to be killed. If they bring weapons or perform any other honorable action, the Mujahideen should treat them generously.

15. Any prisoner captured by the Mujahideen should not be punished through hunger, thirst, cold, or heat, even if they deserve death. Rather, the punishment should be in accordance with the Shari’ah decision regarding them, whether it is execution or another form of punishment.

16. Only the Amir, the deputy, and the relevant Qazi have the authority to administer punishment. In provinces where no Qazi has been appointed, the authority over execution and punishment lies with the Disciplinary Department.

# Chapter 3

## Regarding Spies

17. If evidence of espionage is found against a person, they should be considered a "seeker of corruption" under the current circumstances. If it is impossible to take them to the judge, the concerned authority has the right to impose punishment. However, the authority to execute the death penalty lies with the Amir, the assistant, and the relevant judge. In areas where a judge has not been appointed, the issue of execution and punishment is entrusted to the department of judicial discretion, and no one else has the authority to order their execution.

18. It is necessary to prove a person's espionage through one of the following four methods:

- They voluntarily confess to espionage without coercion or force.
- Two Muslims testify to their espionage in a manner that satisfies the judge.
- Circumstantial evidence that creates a strong assumption of espionage, such as the presence of specific tools used exclusively for espionage, which spies utilize for their activities. Other signs may also be considered, though it is not always clear to everyone. In the presence of a judicial system, the judge, or in its absence, a discerning and religious person, will assess the strength and weakness of the circumstantial evidence. If the evidence is weak, the punishment may be lessened. If the evidence is strong, the punishment may be made harsher according to the strength of the evidence. If the evidence is so strong that it leads to firm certainty, and if the Amir, assistant, and judge consider the death penalty to be a necessary measure, then, after consulting with the department of judicial discretion, execution can be carried out.
- A report from an "Adil" (a just person). "Adil" refers to a person who is very just, free of bias, avoids major sins, and does not regularly commit minor sins.

19. A forced confession is not valid, nor can it be used to prove a crime. The person obtaining the confession should be pious and prudent, to prevent confessions made under duress. Forced confessions are not considered valid in Shariah, and their reliability is questionable. Similarly, Mujahideen should not make promises when obtaining a confession from a detained person that they do not intend to fulfill. Furthermore, testimonies or confessions from spies against others are not sufficient. In such cases, it is necessary to follow the four methods mentioned in Section 18, and appropriate procedures should be followed in accordance with them.

20. If a person is accused of espionage but their crime cannot be proven according to Shariah principles, and if the Mujahideen are not satisfied and are unsure or suspectful, the local authority should exile them, after consulting with experienced and knowledgeable individuals, to a place where there is no threat or harm. Alternatively, a strong guarantee can be taken. A strong guarantee means that trusted individuals from the relevant area or their sympathizers offer their guarantee, or immovable property can be taken as collateral. If they later engage in espionage or any other destructive activity and flee from the area, the property will be confiscated in such a way that they cannot benefit from it.

21. If the accused is deserving of death according to Shariah, and a death sentence is passed (whether a spy or any other criminal), they should be shot and killed (i.e., executed by gunfire). It is forbidden to take videos or pictures of the execution.

22. Since the death of a person entails many Shariah-related rules, if the Mujahideen are compelled to secretly execute the condemned person, they should inform the deceased's heirs of the date of the execution.

# Chapter 4

## Regarding those who carry out construction and completion work for the enemy

23. The personal vehicles that transport enemy property or are otherwise engaged in their services may be burned. However, it is prohibited to leave them in exchange for money or to make use of them.

24. If the drivers transporting enemy property are captured, they should be presented before the relevant Qazi (judge). However, in regions where a Qazi has not been appointed, the proof and their case should be referred to the Department of Justice.

25. The Mujahideen should burn the resources of those contractors who establish centers for the enemy or supply (transfer) oil or other goods to them. If such contractors themselves are captured, they should be presented before the relevant Qazi. However, in regions where a Qazi has not been appointed, the proof and their case should be referred to the Department of Justice.

If the Department of Justice decides on their execution, the implementation of the decision is the responsibility of the Amir and the Deputy Amir, but the execution should be avoided without the Amir and Deputy Amir's approval.

26. If it is certain that a contractor is providing laborers or other tools for the enemy's operations and is sponsoring them, they should be captured and presented before the Qazi.

# Chapter 5

## On War booty (Ghanimah)

27. If the property of slaves or government assets is seized by the Mujahideen through war, then they are allowed to distribute it in the form of spoils of war according to the guidance of the relevant authorities. However, if it is captured without war, it must be deposited in the Bayt al-Mal (Public Treasury).

28. Spoils of war refer to the property obtained from hostile non-believers through force and battle. In Pakistan, the rule for the division of spoils is as follows: one-fifth of it should be given to the "Sahib" (person in charge), who, as per the guidance of the relevant authority, will use it for the expenses of Khums (a tax). The remaining four parts are for the Mujahideen who were present in the area of battle, or those sent by the Amir for the purposes of ambushes, intelligence, or other strategic purposes. Likewise, those who fulfill the following conditions will also have a share in the spoils:

First Condition: They must be close enough to the battlefield such that they could offer assistance if required.

Second Condition: They must have the intention to participate in the war and be ready to do so.

If any of these conditions are missing, they will not have a share in the spoils of war.

Similarly, a Mujahid who was in the war zone but could not participate due to illness will also have a share in the spoils. (Al-Hidayah, Volume 4, Page 221, Chapter on Spoils and Their Distribution, Maktabah Bushra)

29. The military commander must record the names and reputations of the Mujahideen before the battle, so that in case of spoils distribution, or for the purpose of tracking those captured, martyred, or any other necessary information, it is available.

30. If the Mujahideen fight against the enemy in a village and the villagers participate in the battle, they are also considered part of the spoils. If the villagers do not participate in the battle, they have no share in the spoils.

31. If a Mujahid is martyred before the battle ends, he will not be entitled to a share of the spoils according to Shari'ah. However, his companions are encouraged to generously give a portion to his heirs. If the martyrdom occurs after the battle ends, then the martyr will have a share in the spoils, and his heirs will receive his portion.

32. The money taken from the government's general treasury (public bank) and still under the custody of the designated official, which has not been distributed to the workers and government officials, will be considered spoils if obtained through war. If it is seized without war, it should be deposited in the Bayt al-Mal. However, if the money has already been given to the workers and government employees, they become the owners of that money. The Amir, Qazi, and the relevant authority may impose punishments on them, but this money cannot be reclaimed from them.

# Chapter 6

## About the Organization

33. At the provincial level, there will be a commission consisting of the Wali Sahib, his assistant, and qualified individuals, among which the Wali, Assistant Wali, and members of the provincial commission will have the joint authority to make appointments. The provincial military commission will establish a commission at the level of each active district.

34. Most of the members of the district commission and at least three members of the provincial commission will be present in their area of work. The leaders and members of both commissions will be individuals who can visit their area of work.

35. In districts where active campaigning is happening (whether one or more), a district leader (Wali Sahib) will be appointed. The Wali Sahib will then, with the approval of senior officials, select an individual as an assistant to solve public issues, who should not be overly involved in military affairs, should have some familiarity with public matters, be experienced, possess good morals, and be easily accessible to the people.

36. Appointing the spokesperson for the Tehreek-e-Taliban Pakistan is the responsibility of the declaration commission, and the spokesperson will represent the entire movement. No one has the right to speak to the media based on the representation of provinces, districts, or individuals.

37. There will be a permanent accountability institution for the Tehreek-e-Taliban Pakistan, which will oversee the Amir of the movement, the Assistant Amir, the leadership council (Shura), the military commission, the economic commission, general intelligence, the department of education, the invitation and guidance department, the political commission, the welfare organization, media, suicide bomber forces, explosives provision department, ammunition procurement department, camps, electronics department, construction department, provinces, districts, regions, and other institutions and sectors.

# Chapter 7

## General Rules Related to Leadership

38. The obedience of Mujahideen towards their respective leaders is obligatory within the framework of Sharia. The chain of command starts from the local leader (Dulgi Mushar), then to the district leader (Walisahib), followed by the provincial leader (Nizami Commission), then the Assistant Amir, and ultimately the Amir.

39. The person given responsibility must possess the following qualities: leadership, piety, bravery, kindness, and generosity. If a person does not possess all these qualities, it is essential that they at least have leadership and bravery.

40. The responsibility of the Nizami Commission is to develop plans in accordance with the military situation in each region, considering the strength and geographical position of Mujahideen in that area. If the enemy pressure increases, the Nizami Commission should prepare a plan to weaken the enemy's strength and reduce the pressure in specific areas, consulting with the Shura (consultative body) before proceeding with implementation. After approval from the Shura, the regions are given orders to execute the plan.

41. The Nizami Commission must remain updated on the conditions of Mujahideen in their respective regions, identifying the capable and effective Mujahideen and introducing them to the Shura for further encouragement and support.

42. The members of the Nizami Commission are military commanders. Therefore, it is difficult for all members to be gathered in one place at all times. When possible, the available members should continue their work, and the head of the Nizami Commission should arrange suitable coordination, ensuring that jihad-related activities are not delayed or hindered.

43. The Nizami Commission will gather information from the provincial leaders (Walisahib) regarding their actions and activities. It will also periodically send delegations to the provinces to encourage Mujahideen, strengthen military operations, and collect intelligence.

44. The provincial leaders and district leaders should maintain coordination with the relevant authorities at the district level, consulting about ongoing actions and successes or shortcomings. This will allow for better future planning and help protect the Mujahideen from losses.

45. If a Dulgi Mushar wants to temporarily go to another province or district to participate in jihad, they may do so with permission from the relevant provincial or district authority. The responsible leader in the new province or district will be considered the Mushar's superior, and they must obey the new leader's commands.

46. If a Dulgi Mushar is appointed as the provincial leader of a region or given another central responsibility, and their Dulgi and team are active in another province, the Mushar must introduce their team and Mujahideen to the responsible authorities in the new region. This ensures that the new provincial leader's orders are followed, and all actions align with the province's other Mujahideen. Multiple Dulgis by one individual, leading to fragmented operations, are not allowed, and such operations will not be part of the movement's organization.

Note: Individuals connected with multiple Dulgis should be reported to the Nizami Commission for further action.

47. No individual in the movement will remain independent; they must be affiliated with a Dulgi (group).

48. The Shura (consultative body) and leadership of Tehreek-e-Taliban Pakistan have the authority to take any action in any province at any time.

49. The Shura can remove or appoint individuals without providing a reason.

50. Any person residing or actively operating in a district (Tehsil) must be affiliated with that district and conduct their affairs accordingly.

51. The heads and directors of institutions and commissions will be accountable to the relevant authorities in their respective institutions. The Nizami Commission can summon these heads for general administrative matters, while the provincial military commission can summon heads and directors within the province for administrative matters. However, economic and intelligence heads are not required to provide detailed economic and intelligence information.

52. In provinces where districts have been formed based on ethnicity, the provincial military commission has the authority to restructure these districts considering the jihadist interests, geographical connectivity, and convenience for the movement of Mujahideen. In provinces where districts are not based on ethnicity but rather on geographical areas, the government's administrative divisions will prevail.

53. In provinces where districts either do not have formal Dulgis or have non-functional Dulgis, they will not be administered under the same structure. Such areas will be considered free zones for the relevant province. Similarly, provinces with many non-functional districts will designate them as free zones for the movement.

# Chapter 8

## Mutual Issues of the Mujahideen

54. If issues arise between the people and the Mujahideen, or between the Mujahideen themselves, which need to be resolved by the provincial commission or district commission, the provincial commission will seek the approval of the provincial governor, and the district commission will seek the approval of the district governor or deputy district governor. After carefully hearing both sides, the issue will be resolved. If the provincial commission is unable to resolve the issue, the relevant zone military commission will be approached. The zone military commission will seek reconciliation, and if it also cannot resolve the issue, the matter will be presented to the joint council. The joint council will resolve the issue through relevant institutions or scholars. Whatever decision is made by the commission, it will be announced in the presence of both parties.

55. The provincial military commission and district commissions, along with their other tasks, will also monitor that no bad elements infiltrate the ranks of the Mujahideen. If such individuals are seen, they will inform the provincial governor. They will also work to resolve conflicts between the Mujahideen and between the Mujahideen and the people, and will oversee the implementation of general decrees and regulations of the Tehrik-i-Taliban Pakistan. They will attempt to draw attention to violators, and if no correction is made, they will inform the provincial governor about them.

56. If a claim is made by any member of the public or the Mujahideen against a member of the provincial military commission, district commission, or zone military commission, and the resolution of the claim falls under the jurisdiction of the commission to which the member belongs, that member will not participate in the decision-making process for that specific issue.

57. The provincial military commission is responsible for organizing the commission members in such a way that, every month, they provide guidance to the Mujahideen in the relevant province on obedience, morals, and piety, and monitor their behavior.

58. If, God forbid, any member of the Mujahideen commits a crime or repeatedly violates the code of conduct, and the concerned district chief or district governor desires to expel them from the ranks due to this crime, the matter will be presented to the provincial military commission. The provincial military commission will thoroughly investigate the issue. If the crime is sufficiently serious for expulsion, the commission will make a decision with the approval of the provincial governor. Afterward, no one will be allowed to arm or reinstate the expelled

individual. If the person repents, they may be reinstated with the consent of the provincial commission and the provincial governor. If the individual committing the crime is a district chief, deputy district chief, or any other official, the matter will be presented to the military commission through the mediation of the provincial governor and commission. The military commission will try to reform the person, call them in for counsel, and issue warnings. If this does not lead to reform, the military commission will refer the case to the joint council for the removal or disarming of the individual. If the person repents and the joint council decides to reinstate them, they may be reinstated.

# Chapter 9

## Education and Training

59) The programs and principles of the Department of Knowledge will be followed in the educational and training organizations related to the movement. The authorities in provinces and districts will act according to the approach of the mentioned organization regarding the development of educational tasks.

# Chapter 10

## Regarding the Control of Companies and NGOs

60) Provincial economic officials and staff will take actions according to the economic policy guidelines in the operations of NGOs and companies.

# Chapter 11

## Regarding Welfare

61) The Pakistan Taliban's special guidelines exist for the organization and discipline of welfare affairs. For welfare matters, reference will be made to this policy.

# Chapter 12

## Public Matters

62. There is a ban on interference in public matters until further notice. All Mujahideen will stay away from public issues. However, if the parties involved in legal or other disputes request help from a Wali Sahib (local governor) or a District Chief or their assistants, they may consider the request and refer the matter to the relevant department (court). If the department (court) is not available, then the matter should be resolved through mediation and a legitimate jirga in a manner that does not conflict with Shariah. If reconciliation or mediation through a jirga is not possible, then actions should be taken in accordance with the opinion of qualified scholars.

63. For issues and claims that were settled during the control of Tehreek-e-Taliban Pakistan, these matters are not to be raised again or re-investigated, even if one party is dissatisfied. This is because, at the time, the chances of justice being achieved were higher than in the present situation.

64. Mujahideen should not intervene in the claims of common people, should not take sides, nor should they act as intermediaries or give recommendations to courts and judges.

65. Provincial, district, and other local officials, as well as all Mujahideen, must take full precautions regarding the physical and financial harm caused to common people. In case of negligence, each individual will be held responsible according to their position and status, and they will be punished in accordance with the crime committed.

66. If any official or non-official uses the name of Mujahideen to cause harm to common people, the higher authority of the official is obligated to correct the issue. If the issue is not corrected, it will be referred to the provincial commission. If it is still not resolved at the provincial level, the matter will be presented to the regional military commission. If the regional commission fails to resolve the issue, it will be brought before the Shura (consultative council), which will use its discretion to impose punishment, and if necessary, the individual may be expelled from the ranks of the Mujahideen.

# Chapter 13

## Regarding Prohibited Things

67) The use of cigarettes and all intoxicating substances is prohibited for the Mujahideen.

68) The residence of beardless individuals (those who do not have a beard due to their young age) is prohibited in the Mujahideen's residences and military centers. Separate arrangements should be made for them.

69) According to Sharia, human mutilation is strictly prohibited. The Mujahideen should strongly prevent such actions.

70) The Mujahideen of the Tehreek-e-Taliban Pakistan will not forcibly collect khums, zakat, or donations from anyone. If any portion of khums or zakat is obtained, it will only be used for legitimate religious purposes.

71) The Mujahideen will not search people's homes. If a search is absolutely necessary, it can only be carried out with the permission of the district head. During the search, the Imam of the mosque and two elders from the village must be present.

# Chapter 14

## Advice

72) Every senior leader should ensure that fixed times are set for the religious and military training of Mujahideen, as well as for their religious and ethical education. Education should never be abandoned except in times of war or emergency.

73) The Mujahideen will perform congregational prayers in the mosque. If going to the mosque is difficult or unsafe, they will perform congregational prayers in their residences. They will give special attention to reciting the Quran and engaging in remembrance (dhikr).

74) The Mujahideen should focus their intellectual efforts on military matters and avoid getting involved in regional or local issues, as these lead to distractions and often cause malice between the Mujahideen and the public. However, if a matter is important, they should follow the guidance in Section 62.

75) All Mujahideen, with the permission of the movement's leaders, should make an effort to inspire those deceived by the enemy to join their side. This will weaken the enemy's ranks and remove obstacles created by local people. In some cases, the Mujahideen may gain weapons and resources for their operations.

76) Mujahideen are obligated to treat ordinary people with kindness and in accordance with Islamic ethics. They should win the hearts of the people and represent Tehreek-e-Taliban Pakistan in such a way that all citizens welcome them and offer their support and cooperation.

77) Mujahideen must completely avoid all forms of prejudice, whether national, linguistic, or regional. It is narrated by Abu Hurairah (RA) that he heard the Prophet Muhammad (PBUH) say:

"Whoever fights under a flag of ignorance, becomes angry for tribalism, calls to tribalism, or supports tribalism, and is killed, it is as if he died a death of ignorance." (Narrated by Al-Bayhaqi).

78) Superiors should periodically review the jihad-related tasks and financial expenditures of those under their command.

79) The Mujahideen, in accordance with Sharia, should dress (such as hair, clothing, and shoes) in a way that is similar to the local people. This will help both with security concerns and allow the Mujahideen to move around more freely.

# Chapter 15

## Regarding Targets

80. The military targets of the Tehrik-i-Taliban Pakistan include all anti-Islamic, anti-national institutions that play a key role against Muslims, Mujahideen, and tribes in the current war, such as all security institutions (army, intelligence agencies, militia, khasadar, levies, air force, navy forces, police, etc.). Similarly, the legislature, the rulers of the country, the powerful institutions, and judges and government lawyers of the judiciary are also included in the movement's targets.

81. Religious parties and their workers and leadership are not included in the targets of the movement.

82. Those groups or militias who openly fight alongside the army against the Mujahideen are included in the movement's targets.

83. Governmental economic institutions and military economic institutions, as organizations (not individuals), are included in the movement's targets, particularly military economic companies and their products.

84. Those institutions in the country that ridicule and mock Islamic rulings, and spread obscenity, are also included in the movement's targets.

85. Any person or group from the false sects that have been declared as infidels by the scholars will not be targeted solely because of their affiliation with a false sect. However, individuals from these sects who side with the government in the current war, or are part of the army or government, or fight against the Mujahideen, or insult the symbols of Islam, or commit blasphemy or disrespect the Qur'an, Prophets, or Companions of the Prophet, can be targeted.

86. Educational and health institutions are not included in the movement's targets.

87. All these actions will be carried out according to the plan of the military commission.

# Chapter 16

## Rules for Groups (Dilgīs)

88. A Dilgī is any group that is limited to a specific area and operates under military rules, strictly adhering to the regulations, and remains among the general public.

89. Every Dilgī will have a responsible leader, called the Dilgī Mushar.

90. The Mujahideen of the Dilgī are accountable to their leader (the Dilgī Mushar).

91. Until the Dilgī Mushar is assigned any administrative or military responsibility, he will lead the Dilgī according to the movement's guidelines, and perform military activities under the leadership of the district commander (Wali).

92. The status of the Dilgī Mushar and his members is similar to that of a military unit.

93. The Dilgī Mushar and his members are not allowed to interfere in administrative or institutional matters unless they are assigned an administrative responsibility.

94. Each Dilgī will be formalized in a specific district. The Dilgī Mushar will formalize the Dilgī in his own district, but if the Mujahideen of another district want their Dilgī to be formalized, this is also acceptable.

95. If the Mujahideen of a Dilgī wish to carry out military operations in another district, they must obtain permission from the relevant district commander (Wali).

96. A Dilgī member who is appointed as a district leader (Wali) is not allowed to solicit donations for their Dilgī within the district.

97. If a Dilgī wishes to permanently transfer (whether from one district to another or from one province to another), the Dilgī Mushar will request the Mashrātaba (decision-making body), as this is the prerogative of the Mashrātaba.

98. The Mashrātaba has the authority to transfer any Dilgī, whether between districts or provinces, and will notify the provincial commission of this transfer.

99. No individual can be granted formal recognition in more than one Dilgī.

100. The decision to formalize or disband a Dilgī is the authority of the Mashrātaba. Similarly, the Mashrātaba has the power to suspend a Dilgī, but the provincial commission can also decide to suspend a Dilgī, although such a decision will only be valid if ratified by the Mashrātaba.

101. Conditions for Formalizing a Dilgī:

- For formalization in active provinces, the minimum number of members is fifteen (15), but for cities, the minimum is five
- The maximum number of members in any Dilgī is one hundred (100).
- The individuals in the Dilgī must be loyal to the movement's guidelines and committed to the cause.
- The satisfaction of the Mashrātaba is an important condition in this process.

102. The Mashrātaba may formalize a Dilgī with fewer than the minimum required members if it is deemed beneficial for the movement.

103. If an individual wishes to separate from their Dilgī and request permanent status in another Dilgī, the district commander (Wali) will confirm this request, and it will go through various stages of approval, including verification by the relevant Zoni Nizāmī Commission. The final decision will be made by the Mashrātaba and the Leadership Shura.

104. If the central movement requires the services of any capable individual from a Dilgī, the Mashrātaba can select them.

105. If a Dilgī member commits a crime, the central movement has the authority to take direct action against them.

106. If the Dilgī Mushar commits a crime, the Zoni Nizāmī Commission and the Mashrātaba have the authority to hold them accountable.

107. If individuals from another area want to join a Dilgī for jihad, they are permitted to do so.

108. Mujahideen who belong to a Dilgī in one area can engage in military activities in another area only if they are formally associated with a Dilgī there.

109. If a Dilgī ceases to exist but still engages in activities, the relevant Zoni Nizāmī Commission will take action, although they will first seek instructions from the Mashrātaba.

110. If a Dilgī becomes criminal as a whole, its formal recognition must be revoked.

111. If a Dilgī Mushar becomes part of the central movement's structure, they must appoint a new leader to oversee their Dilgī members.

112. Mujahideen associated with the movement are allowed to collect Shari'ah-compliant donations, but each individual Dilgī can only collect donations under its own name, not in the name of the movement as a whole.

113. A Dilgī is not allowed to accept money from any person in an un-Islamic manner.

114. If a Dilgī wishes to restore its economy, it must comply with the economic guidelines set by the movement.

115. It is forbidden for a Dilgī to invite or fund members from another Dilgī.

116. If a Mujahid wishes to join a new Dilgī, they must return the equipment of their previous Dilgī to their former Dilgī Mushar.

117. According to the guidance of the Leadership Shura, the accountability department will audit all commissions, institutions, provinces, districts, and Dilgīs and present the findings to the Leadership Shura, which will make decisions based on the report.

118. It is forbidden for any local entity to make secret agreements with the enemy or offer money to the enemy in exchange for protection. However, at the national or provincial level, measures can be taken according to central policy.

119. The district commander (Wali) may consult expert Dilgī Mushars and group leaders at the local level to plan military operations.

120. For large-scale operations, requests for cooperation can be made through the provincial commission, military commission, and ultimately the Mashrātaba.

121. If a Dilgī performs well, the Mashrātaba may reward them based on the recommendation of the military commission.

122. If a Dilgī Mushar is martyred, the remaining members of the Dilgī will appoint a new leader and send the request for formal recognition to the Mashrātaba.

123. If the leadership deems it necessary to use a Dilgī Mushar in central movement formations, they are obligated to obey both the Dilgī leadership and the central formation.

124. If leadership requires a Dilgī to be sent to a specific region for a particular operation, the Dilgī Mushar must take the Dilgī members to that area for the designated mission.

125. The Saham (share) of the Dilgī will be assigned to the Dilgī Mushar.

126. If the Dilgī Mushar wishes to expel someone from the Dilgī due to a crime, the crime must be reported to the provincial commission. If the individual is expelled for the crime, no other Dilgī will accept them. However, if the individual seeks to clear their record, they can apply to

the Zoni Nizāmī Commission. If both the individual and the previous Dilgī Mushar reconcile after this process, they may do so.

127. If the movement's central body declares an individual a criminal, no other Dilgī may accept them unless their record is cleared.

128. A criminal who seeks to clear their record can apply to the Zoni Nizāmī Commission, and their clearance will be considered valid.

129. For now, each Mujahid is free to join Dilgīs in their own area but is prohibited from joining any Dilgī in another province without central permission.

130. If a Dilgī wishes to provide military training to any of its members, it must be done under the supervision of the Zoni Nizāmī Commission and its camps (e.g., Al-Farooq camp).

131. If two-thirds of a Dilgī's members are dissatisfied with their leader and do not want to operate under their leadership, the Zoni Nizāmī Commission will consult with the Dilgī's members to appoint a new leader. If they cannot agree on a shared leadership, then two-thirds of the members will be granted a permanent Dilgī, and the remaining members will either form a new Dilgī or join an existing one, depending on the required number.

132. If a Dilgī's required member count is not met but the Mashrātaba is satisfied, they may still grant the Dilgī or group.

133. Any Dilgī obstructing economic activities will be deprived of its share from the district and any additional aid.

134. If a member wishes to move from one Dilgī to another, they must

# Chapter 17

## Special Istishhadi Force

135. The leader of the Special Martyrdom Force will provide opportunities for the training and equipping of the martyrs.

136. Suicide attacks will not be carried out in schools, prayer grounds, markets, public places, mosques, or funerals against the enemy. In case of violation, the responsible persons will be punished.

137. As long as mines, ambushes, target killings, etc., can be used, a suicide attack should not be carried out.

138. A suicide attack should be carried out with the following objectives and benefits in mind:

- The martyr's intention should be pure, and their goal should be to attain martyrdom.
- The action should inspire bravery in other Muslims, making them ready to sacrifice in a similar manner.
- It should result in the humiliation of the infidels and cause fear among the enemies.
- It should bring honor to Islam and demonstrate the Muslims' steadfastness in their faith.

139. The following points must be kept in mind regarding the Mujahideen who enter enemy centers in groups and carry out armed attacks:

- These Mujahideen must be trained to the highest standards, and each one should have a clear and defined target.
- These Mujahideen should be thoroughly equipped, enabling them to engage in combat for an extended period and inflict maximum damage on the enemy.
- Before the attack, the Mujahideen and their leaders should gather complete information about the location and know the routes.

140. The following matters should be considered during suicide attacks:

- Suicide attacks should be directed towards important and high-value targets. The selfless individuals of the Muslim Ummah should not be used for insignificant or lower-level targets.
- In suicide operations, efforts should be made to minimize civilian casualties and property damage.
- Apart from those Mujahideen who have received special permission from the leadership, all other Mujahideen are obliged to seek permission and guidance from the Amir or the assistant before carrying out a suicide attack. It is forbidden to carry out a suicide attack without their permission.

141. The Special Istishhadi Force is under the leadership of the Amir of the movement and the assistant.

# Regarding the Legislation

142) The officials of the Zone Military Commission, Provincial Commission, District Commission, and other institutions of the movement are tasked with ensuring that the general charter of Tehreek-e-Taliban Pakistan and other orders and instructions of the movement are communicated to the Mujahideen and practical steps are taken for their implementation.

143) The authority to amend or change the provisions of this charter rests with the Consultative and Leadership Council. If necessary, these provisions can be modified to address any shortcomings or excesses.

144) Violating the provisions of this charter is a crime.

# Note

1. The head of every institution of Tehrik-e-Taliban Pakistan is responsible for ensuring that the charter of their institution is conveyed to its members and agents, and they are taught about it.

2. The charters of the movement are meant for both current and future situations. Provisions that are applicable in the present circumstances should be implemented, while provisions that are not currently feasible should be worked towards, so that over time they become applicable.

وصلى الله على خير خلقه محمد

وعلى آله وصحبه اجمعين

"May Allah send blessings upon the best of His creation, Muhammad,

and upon his family and all his companions."

The End.